

MANGGHUER FOLKTALES AND HISTORICAL NARRATIVES

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ABSTRACT

Eleven folktales and historical narratives are presented that were collected by Grigori Potanin during his visit to the Sanchuan Region in 1884-1885. The folktales all appear to have been collected from males, mostly monks. One folktale deals with Wencheng Gongzhu, the Chinese bride of the Tibetan emperor, Srong btsan sgam po. One deals with the building of the Potala Palace in Lha sa, another with the founder of Dge lugs Buddhism, Tsong kha pa, and two more with the founding of Dmar gtsang Monastery, in A mdo. Two narratives relate events from the Chinese epic, *Journey to the West*, and four narrate events related to Li Jinwang, a Tang Dynasty general, and his adopted son, Li Cunxiao.

KEYWORDS

folklore, Mangghuer, Monguor, Qinghai folklore, Sanchuan, Tu

ORIGINAL TEXT

Potanin, Grigorij. 1893. Тангутско-тибетская окраина Китая и Центральная Монголия. Путешествие Г. Н. Потанина, 1884-1886 [*The Tangut-Tibetan Borderlands of China and Central Mongolia, The Expedition of GN Potanin, 1884-1886*], t.2, Издание Императорского Географического Общества [Imperial Russian Geographic Society]: Saint Petersburg.

GREEN TARA¹

The Tang Emperor had a daughter named Green Tara.² Five kings came to ask for her hand in marriage: Ge sar dmag gi rgyal po, Stag gzig nor gyi rgyal po, Spun zla hor gyi rgyal po, and two others whose names the narrator had forgotten. The Tibetan king sent Minister Mgar stong rtsan³ to make a formal proposal. The princess did not want to marry any of them.

In order to finish off this business with the suitors, the Tang Emperor, following the advice of a eunuch, announced that he would give his daughter to the one who succeeded in passing a thread through a piece of turquoise. The stone was not pierced straight, so the hole going through the stone was crooked. All five kings tried to pass a thread through the stone, but none succeeded. Then, Minister Mgar stong rtsan put a spider in the hole and started blowing into it. The spider walked into the cavity, and came out of the hole on the other side of the stone, dragging a thread of spider web behind it.

The Tang Emperor was surprised at Minister Mgar stong rtsan's intelligence. Still, he didn't

¹ Told by Phun tshogs, a Shirongol monk from Sanchuan. This sixty-eight year old man lives in Wenjia Monastery. He spent thirteen years in Southern Tibet in Se ra Monastery, and is literate in Tibetan.

² [Potanin's original term is Nogon Darihe 'Green Tara'. Although the story clearly refers to Wencheng Gongzhu (Chinese, or Rgya bza' kong jo in Tibetan) we have chosen to translate the original term.]

³ [His full name is Mgar stong rtsan yul zung. In the original text, he is referred to as Lamba Gvardamba.]

give his daughter to him, but summoned twenty-one young women who all looked alike, and ordered Minister Mgar stong rtsan to guess which one was Green Tara. Minister Mgar stong rtsan didn't know what to do; he couldn't guess. However, the princess's servant told him that she wanted to tell him how to recognize the princess, but she was scared. The emperor's diviners⁴ were so cunning that they would surely discover who betrayed the secret. Minister Mgar stong rtsan told the servant that he knew a trick that would fool the diviners. He told her to sit in a large earthenware vat filled with water, which was placed in a pit; and he then placed three stones by the edge of the large earthenware pot, gave her a copper tube to put in her mouth, and made her put plowshares on her feet. Then the woman spoke through the copper tube, "Green Tara always holds a flower that is invisible to human eyes. A bee, however, will be flying above the flower." Minister Mgar stong rtsan then went to the palace and pointed at the young lady above whom a bee was flying.

The king guessed that someone had divulged the secret. He summoned the diviners and ordered them to discover the traitor. The diviners consulted their books for a while, and announced to the Tang Emperor that the secret had been disclosed by a thousand-eyed woman⁵ with iron feet and a copper nose, sitting in a sea lying between three cliffs. The Tang Emperor replied, "There are no such people!" and ordered that all the diviners' books be burned. After that, he had to give the princess to Minister Mgar stong rtsan, who took her off to Tibet.

On the way, Minister Mgar stong rtsan had an idea. He decided to not give the princess to the Tibetan king, but to make her his own son's wife instead. He assured the princess that she would be overwhelmed by the king's awful stench if she did not cover her nose in his presence. Meanwhile, he assured the king that the princess had no nose. When the king met the princess, he noticed that she covered her nose, so he believed Mgar stong rtsan and refused her.

Some days later, the king was inspecting a temple that was under construction, and saw the princess's face reflected in a mirror. He realized that he had been fooled. He became angry with Minister Mgar stong rtsan, ordered that he be forced to stare at the sun's reflection in a mirror until he went blind, and banished him to an area where, nowadays, lies Lake Kokonor.

There used to be no lake there, only a well. Minister Mgar stong rtsan had a disciple with him. Every day, the disciple went to fetch water at the well. Following Minister Mgar stong rtsan's advice, after fetching water in the morning, he always covered the opening with a stone, otherwise the water would overflow.

The Tibetan king then started building Mengudzhu,⁶ but couldn't manage to finish the construction. Whatever they built collapsed. At this point, Minister Mgar stong rtsan's great intelligence was remembered, and two noblemen from A mdo were sent to find him. They were dressed as mendicant monks, as if they were on pilgrimage to holy places. The disguised travelers went throughout the country: they went across A mdo, and also went around all the countries that lay beyond the boundaries of A mdo. But they didn't find Minister Mgar stong rtsan. Feeling miserable,

⁴ [The Russian rendering *tszurhaitchi* appears to be the Mangghuer term *turaoqi* (Mongghul, *tiruuqi*) that refers to the men who carry the deity in a sedan during divinatory and other rituals. More broadly, the term is a Mongolian loanword found in nineteenth century Russian texts to refer to Mongolian diviners.]

⁵ Obviously in Mgar stong rtsan's advice the sieve with which the woman must cover her face has been omitted.

⁶ [Mengudzhu refers either to Lha sa in general, or specifically to the Potala Palace. Lessing (1960) uses the phrase *möngke zuu* (transliteration = *muivggae jiu*) 'eternal monastery' and defines it as a popular name for Lha sa. The Mongolian word *zuu* (transliteration = *jiu*) comes from Tibetan *jo bo* 'lord' and normally means 'monastery' in Mongolian. The word *möngke* (*muivggae*) is Turko-Mongolic for 'eternal' (Juha Janhunen, personal communication, April 2012). Given the timing of the story, during the reign of Srong btsan sgam po, Mengudzhu likely refers to the Jo khang in Lha sa.]

they headed back to Tibet.

They passed through A mdo again on the way back. One day they got tired and entered a tent they saw in a valley. They found a blind old man in the tent – this was Minister Mgar stong rtsan. He offered them tea and asked where they had been. They said that they had been on pilgrimage to various places, including Mengudzhu, and were now returning to their native place in A mdo.

"Have they really built Mengudzhu?" asked Minister Mgar stong rtsan.

"They have," said the monks.

"You're not telling the truth. It can't be built."

The monks, however, insisted that they had seen Mengudzhu with their own eyes, with its golden roofs, and had prostrated before its golden gods. "No, these are all lies, because to build Mengudzhu you must know a certain trick, and I'm the only one who knows it. It can only be built after sprinkling some milk from a white cow, and if the building materials are carried on a gray bull. Have the builders satisfied all of these requirements?"

Having drunk lots of tea, the wandering monks left. Only after they had left did Minister Mgar stong rtsan guess that they were interrogators in disguise. He understood that that he had gotten worked up in the dispute, and ordered his disciple to catch up with them and kill them. "Catch up with them and kill them, because they have taken away my *blo* (idea)!" The disciple caught up with the monks and asked, "Was it you who were in the tent of my father, the blind old man, and had tea?"

"Yes, that was us."

"My father got angry with you and has sent me with the order to kill you, because you have taken away his *blo*."

"Indeed, after we left the tent, we picked up a *glo* (cow's girth)⁷ on the steppe. We thought it had been discarded because it was useless, so we took it. The rope that serves to tie and carry our load is all worn out and we need to replace it. But if you need it, here it is, please take it," replied the monks. And they gave back the girth.

The disciple let the monks go, thinking, "How cruel is my teacher! Killing two people for an old rope!"

"Did you kill the monks?" Minister Mgar stong rtsan asked him when he returned.

"No, I didn't, because they gave back your girth."

Meanwhile, the cover of the well from which the disciple fetched water came off, and water started flooding the valley. Minister Mgar stong rtsan fled.

A lake now called Kokonor formed in this place. The island in the middle of Kokonor is called Mtsho snying in Tibetan, or "Heart of the Lake."

TSONG KHA PA⁸

Tsong kha pa⁹ came to the mountain where Dga' ldan Monastery now stands (at that time, there was no Mengudzhu) and settled in a cave. Two monks coming from Rgya gar rdo rje gdan [Bodghaya] saw a woman milking a cow and asked, "Where can we find the lama with a big nose?"

She replied, "Wait! I am milking my cow!" When she was done milking, she washed her hands,

⁷ [The confusion relies on the fact that *blo* and *glo* are homophonous in A mdo Tibetan.]

⁸ Told by Dzundui, a Shirongol monk from Sanchuan.

⁹ [In the original text, Tsong kha pa is referred to as both Djitsunkava and Djilama.]

set up three lamps, bowed towards the West and said, "I bow to Tsong kha pa, who lives in that direction. I don't know any big-nosed lama."

The monks went further west, and met another woman who was collecting dung. They asked her, "Where around here does the big-nosed lama live?" She pointed towards a cow patty and said, "The cow laid this thing; where is this thing's head, on the top, or on the bottom?"

The monks didn't know what to answer.

She lit three lamps, bowed, and said, "In front of me, in a cave, lives Tsong kha pa, but I don't know any lama with a big nose!"

The monks then approached the cave, thinking, "We won't bow to Tsong kha pa!" However, their hats brushed against the lintel while they were entering the cave. Their hats fell off and they had to bow down to pick them up. Both monks then became disciples of Tsong kha pa.

Tsong kha pa decided to build a monastery on the mountain where he lived, and told his disciples, "We must first find out how to build a monastery, but the method can only be discovered in Rdo rje gdan. There is an old man there, an eighty-year-old lama who lives in a cave. Go ask him."

The two disciples reached the place where this lama was. He asked them, "So, have they built Dga' ldan?"

"They have," answered the disciples.

"You're lying!" said the old man. "Surely they have not milked a lioness?"

"They have," lied the monks.

"You're lying! And have they carried the earth on a red bull?"

"They have," the monks assured him.

"All lies!" said the old man.

The disciples left. After they had gone, the old lama told his disciple, "What have I done? These people have taken away my *blo* (idea)! Go get it back from them! Kill them!"

The disciple caught up with the monks and said, "You've taken away my lama's idea! Give it back!"

The two monks took off the leather girth (*glo*) that they had found on the road and were using as a belt, and gave it to the envoy.

When the disciple got back home, the lama asked him, "So, did you kill them?"

"No," said the disciple, "they returned the stolen girth."

Then the lama realized that his disciple, instead of the word 'mind' *blo*, had understood 'girth' *glo*. He said, "Alas! Now the end has come for the Red Faith! A preacher has appeared in Dga' ldan and now the Yellow Faith will flourish."

When the disciples brought back the lama's secret, the construction of Dga' ldan began. Once sprinkled with lioness's milk, the water in the lake surrounding Dga' ldan froze, and a red bull brought earth and other construction materials over the ice. When the construction was finished, Tsong kha pa brought together all the carpenters, stonemasons, and other craftsmen who had worked on the construction, and organized a feast for them. He thanked them and said, "How much trouble you've been through!" As for the red bull, they forgot to invite him to the feast and so the bull decided that he would destroy the Yellow Faith within three centuries. First he was reborn in the form of the emperor Glang dar ma,¹⁰ then in the form of the Xining *amban* Ninguë,¹¹ and then in the form of the Chinese

¹⁰ [In Potanin's text, Glang dar ma is variously referred to as Landarma and Lander.]

¹¹ [Possibly Nian Gengyao, the general who led the campaign that saw northeast Amdo firmly incorporated into the Qing Empire.]

general, He Zhungtang.

In the times of He Zhungtang, the Chinese emperor invited Lcang skya rol pa'i rdo rje¹² to visit him in Beijing. During the reception, the lama was served a cup of tea, which he threw on the ground. The emperor angrily asked what this meant, and the lama explained that a fire was burning in the little town of Shahai,¹³ not far from Beijing, and that he had thrown his tea on the fire to extinguish it. The Emperor ordered that this be investigated to see if this was indeed true, and promised that if it were true, he would keep Lcang skya rol pa'i rdo rje in Beijing. It turned out that the lama had spoken the truth.

When the lama died, General He Zhungtang said to the emperor, "This was a great lama! We must build a stupa for him in Utaë." The emperor gave permission, and the general set off to fulfill the Emperor's orders. He built a stupa and buried the lama inside it upside down. He then declared, "During your lifetime, I couldn't do anything to you. At least after your death, I will do you evil." A prayer wheel naturally arose on the spot.

MENGUDZHU¹⁴

When the Dalai Lama was building Bla brang Monastery on Mount Potala, a carpenter working there didn't believe that the Dalai Lama would pay the workers. All the workers were the lama's subjects, and the carpenter thought their work would be considered unpaid corvée. Resentfully, he placed the main pillar that supported all the roofing upside down. Underneath it, he placed a little support that he could pull out whenever he wished. He thought, "If the Dalai Lama gives us nothing, then I'll pull out the little support, and the whole thing will collapse."

When the construction was finished, the Dalai Lama said, "You've been through great troubles and accomplished an immense labor!" and gave great quantities of silver to all the workers, stonemasons, and carpenters. After giving the silver, the Dalai Lama asked, "Is the building stable? Is there any defect?"

The carpenter didn't expect such an outcome, and was so full of shame that he confessed what he had done. He said, "There is a fault! I thought the lama would count our work as unpaid corvée so I placed a pillar upside down and underneath it I put a little support so that it could be pulled out. If it is removed, the whole building will collapse."

Then the Dalai Lama said, "You placed a tree upside down. For this you, and after you die, your offspring, every year, on the first day of the first month, shall fly from the Potala head down."

And so since those times, a ritual is held. A descendant of that carpenter wears the dress of a garuda, wearing a mask that looks like a bird's head and wings spread out for flight on his shoulders. A cable is stretched from the top of the Potala, to the bottom of the valley. The man dressed as a bird is placed on a bull skin and brought down, along the rope, to the bottom of the valley, head first. No one cries if he dies. He is given fifty *tael* of silver if he emerges uninjured.¹⁵

¹² [Potanin refers to Lcang skya rol pa'i rdo rje as both Dzhandzha-ruvi-dorje and Dzhandzha-Gegen.]

¹³ [Possibly Shahai in present-day Liaoning Province, northeast of Beijing.]

¹⁴ Told by Samt'andjimba. At the time of this festival, Samt'andjimba was sitting in a Lha sa jail with his hands tied together. He did not see the ritual, but did see a big crowd on its way to watch the ritual.

¹⁵ See Klaproth (1829) for the ceremony of walking on the rope in Lha sa. It takes places on the third day of the second lunar month.

DMAR GTSANG¹⁶ MONASTERY ONE¹⁷

In Mengudzhu there used to be a king called Glang dar ma who persecuted monks. At that time, a famous monk from Dan tig went on pilgrimage to Mengudzhu. Meanwhile, King Glang dar ma's oppression intensified. The monk from Dan tig declared that he could no longer stay in Mengudzhu under such an impious king, and that he intended to return to his native land. He took a white horse, painted it black, jumped on it, and raced off towards his homeland. A chase ensued. The pursuers began catching up as he approached the Yellow River. The monk rode his horse across the river and, as he was crossing, the paint washed off his horse. The pursuers saw a man riding a white horse on the opposite side of the river and said, "This isn't the one we are after! That one was on a black horse, this one is on a white one." So they went back. The monk sought shelter in a cave; he died, but his heart kept beating. A turtle-dove littered his face with bird droppings. His pursuers entered the cave and seeing that the corpse was motionless and that the face was covered in bird droppings, said, "He died a long time ago!" and left.

DMAR GTSANG MONASTERY TWO¹⁸

A lonely deity was sitting in the cave near Dmar gtsang rta chen po¹⁹ Monastery. He had once been a monk who ran away from the Tibetan King Glang dar ma. He fled on a white horse that he had painted black. Having swum across the river, the horse became white again. The people who were chasing the monk said, "We are after a monk who is riding a black horse, but this monk is riding a white one!" and didn't follow him. Continuing their hunt, they found the cave where the monk had hidden and stiffened in a sitting position. A dove, flying around the cave, dropped a lot of dust on his face. The pursuers said, "There's lots of dust on this dead man. He must have died a long time ago," and they didn't touch him.

This deity has a flesh body, but his flesh is covered with clay. The people who live near the monastery are Tibetans from Dzhug Valley, near Lha sa. The monk who became the deity was originally from Dan tig Mountain, west of Sanchuan.

NIUTOU WANG 'OX HEAD KING'²⁰

A deity named Niutou Wang lived in a kingdom. As tribute, he ordered that he be given a boy and a girl to eat every year. And so this was done. Every year a boy and a girl would be chosen, dressed in nice clothes, put on a throne covered with tasty cookies, and carried to a temple outside of town. At this time, the winds would start rising, and Niutou Wang would appear, escorted by numerous warriors. He

¹⁶ Dmar gtsang (i.e., 'Red cliff' in Tibetan [this translation applies to the longer name of the monastery, Dmar gtsang brag]) is a monastery on the left bank of the Huang River, lower than the town of Xining. The Chinese call this monastery Baima Si, i.e., 'White Horse Temple'.

¹⁷ Told by Samt'andjimba.

¹⁸ Told by a Shirongol monk.

¹⁹ [The original Russian for 'rta chen po' reads 'lta-tchinbu'. The Tibetan 'rta chen po' literally means big horse. Although this appears to be a somewhat unconventional rendering of the monastery's name, it bears some resemblance to the monastery's Chinese name, i.e., Baima Si 'White Horse Monastery'.]

²⁰ Told by Tshe ring, a Shirongol monk from Sanchuan.

would enter the temple and sojourn there. On the following day, people would inspect the temple, and find the children missing.

One day, four gods came to this kingdom: Sun Wukong, Lama Tangseng, Sha Heshang, and Zhu Bajie (the last one had a pig head), and stayed overnight in a house. Sun Wukong noticed that their hostess was crying. "What are you crying about?" he asked. The woman explained that she had only one son, and that he would be eaten by the deity Niutou Wang the next day. Without children, she would have no way to live in her old age. "Don't cry!" Sun Wukong told her. "I will go to be eaten by Niutou Wang instead of your son."

The woman's son and a girl from another family were dressed in fine new clothes the next day, seated on a table, and carried to the temple. The wind rose and Niutou Wang appeared. He asked, "What's been prepared for me here?" Meanwhile, Sun Wukong had taken the children's place, having turned himself into them and let the children go.

Sun Wukong said, "Today I was brought to be eaten by you. But when you eat me, don't chew me, just swallow me in one piece."

"Why should I chew you?" said Niutou Wang. "You are so small you can easily be swallowed in one piece!" And then he swallowed Sun Wukong.

After he had been swallowed, Sun Wukong grabbed Niutou Wang's heart and squeezed it. "So then, will you eat me now?" he asked. Niutou Wang asked him not to kill him, to release his heart, and promised he would not eat Sun Wukong when he came out in the open once again. Sun Wukong made Niutou Wang swear that he would leave that place and give up eating people. Sun Wukong then came out of Niutou Wang's nostrils, Niutou Wang ran away, and Sun Wukong returned to the woman's home. She was serving food to his companions when he arrived. Sun Wukong gathered all the people and said, "From now on, don't worship that deity and don't sacrifice children to him. That was a false deity!"

SUN WUKONG²¹

Sun Wukong used to be a wrathful deity; he was subdued by Suojie Ye, or Qijia Laoye, or otherwise Suojie Longwang.²² The latter was sitting inside a flower. Sun Wukong approached it and said, "What a beautiful flower!"

"If it is beautiful," said Suojie Ye, "come sit inside it." The flower opened up, Suojie Ye came out, and Sun Wukong sat in his place. Immediately, the flower closed its petals and Sun Wukong was trapped inside. Suojie Ye agreed to open the flower, but only on the condition that Sun Wukong cease being a wrathful deity.

Then, they went off together and met an old woman who had only one daughter. This young lady was condemned to be devoured by the monster, Zhu Bajie.²³ Sun Wukong declared that he would go to be eaten instead of the girl, put on her dress, and set off. Zhu Bajie swallowed Sun Wukong. Sun Wukong, now inside the monster, grabbed his heart and throat and squeezed. Zhu Bajie begged for mercy, but Sun Wukong agreed to release him only if Zhu Bajie embraced Buddhism.

The mountains in Sanchuan used to be bare – there was no grass. The people prayed for rain

²¹ Told by a Shirongol monk from Sanchuan.

²² [These are three names for the same deity.]

²³ Mongols translate the name as Gahaibakshi 'Pig-Teacher'.

that would bring vegetation. Sun Wukong said, "I shall be a god myself." He sat down in the manner in which gods usually meditate, trying to remain motionless. At one point, however, he needed to pee. The people held up cups, saying, "Our god is pouring ambrosia!" But when they drank the liquid they said, "Eh, that tastes bad!"

Sun Wukong burst out laughing. Then the Jade Emperor²⁴ overturned his vessel and poured rain on the earth.

LI JINWANG ONE²⁵

The Tang Emperor living in Chang'an²⁶ had a paternal uncle named Li Jinwang.²⁷ One day, the Tang Emperor was hosting a gathering of noblemen and Li Jinwang got drunk, broke some crockery, and beat guests. The Tang Emperor angrily said, "You have embarrassed me! You have displayed an inability to act decently in my presence. Instead, you have behaved in a way that is absolutely unacceptable for a king and for the emperor's uncle!" He then exiled Li Jinwang to a Mongolian place, where he married the daughter of a Mongol khan and had twelve sons and three daughters.

At that time, an enemy king attacked the Tang Emperor. He was unable to defend himself, and began regretting having banished Li Jinwang. Eventually, the Tang Emperor sent an ambassador to his uncle asking him to return. When the ambassador appeared before Li Jinwang, he told him that the Tang Emperor felt guilty about banishing him, and asked him to forgive his offense and return. Li Jinwang refused to go to Chang'an. He told the ambassador that his heart was not yet at peace, and that he was still angry with his nephew.

Li Jinwang's wife overheard him talking, and asked, "What are you discussing?"

The king replied, "Woman, keep quiet! This is no woman's business." The queen objected, saying that she was no simple woman, that she was a queen, and the daughter of a king. Then Li Jinwang told her that his nephew was asking for assistance but, remembering the emperor's lack of mercy, he had refused to help.

Determined to convince him, his wife said, "If you don't go, I, a woman, shall go!" So then Li Jinwang set off for Chang'an.

However, before Li Jinwang reached the capital, the Tang Emperor had already left with his army for the city of Nianbo.²⁸ In this way, they missed each other. The Tang Emperor lost his kingdom and somebody else took his place on the throne. This is how the city of Nianbo acquired its name: *nian* means 'empty'; *bo* means 'rear,' i.e., the king came without his kingdom behind him.

Li Jinwang's three daughters did not enjoy sitting around at home; they were very independent and strong-willed. They went to the fields carrying baskets to pick wild edible herbs. There was a grave in the field on which a stone statue of a man stood. The young women started playing with the statue, throwing grass at his head and calling, "You be my husband, and I'll be your wife." One of the girls' baskets slipped from her hands and landed on the stone man's head. Later that night, she dreamt that the stone man came to life and spent the night with her. She discovered that she was pregnant soon afterwards.

²⁴ In Mongol, Boron Etchjen 'Master of Rain'.

²⁵ Told by the old man Tchai'i, Shirongol from Qijia Village.

²⁶ Chang'an is the ancient name of today's Xi'an City.

²⁷ *Wang* is 'king'; *jin* could be 'gold'.

²⁸ [The seat of present day Ledu Region.]

When her pregnancy became noticeable, Li Jinwang became angry with her. He was thinking, "She has had no boyfriend, she hasn't married, but she's gotten herself pregnant!" and he ordered that she be killed. Her mother, feeling compassion, gave her a little bundle of food and a staff. She told her to go to Mount Iragu²⁹ – which was, in those times, covered by a thick forest – and to give birth there, in a cave far from human eyes.

The girl settled on Mount Iragu and gave birth to a little boy, whom she named Li Cunxiao. A tiger and a wolf, hunting in nearby flocks, provided them with lamb meat. They brought it to the cave, feeding the mother and her child.

When the boy reached the age of twelve he took a job herding for a wealthy family. He gave his mother what little money he received, and that was what she lived on.

One day Li Jinwang went hunting and saw the boy, Li Cunxiao, on the other side of the Datong River, herding sheep. A tiger ran into the flock and killed a lamb. Li Cunxiao grabbed the tiger by its throat, pressed him to the ground, and killed him. Li Jinwang started yelling at him, "Why did you kill the tiger? That was my tiger – I raised it! Give it to me!" Li Cunxiao took the tiger's corpse and threw it on the other bank. Li Jinwang was thinking, "What a strong boy!" and asked the noblemen surrounding him whose son he was. They told him that he was his grandson, called Li Cunxiao, who was born in a cave on Mount Iragu from the daughter he had chased away. Then Li Jinwang took the boy home with him. His mother was left without support. She thought, "How will I live now? There is no one to get food! And if Li Jinwang finds out that I'm alive, he'll send people to kill me!" She went to the stone statue and, bowing to it, hit her head so hard against the stone that she died. Li Cunxiao dug a hole, lay both the statue and his mother's body in it, and buried them.

For several days, Li Cunxiao did not appear before Li Jinwang. When Li Jinwang sent a man for him, he saw Li Cunxiao walking back and forth along the river, his hands clasped behind his back. Such a roaring came from the river that it seemed as if a huge crowd was shouting in unison. The man was scared and ran away. He arrived before Li Jinwang and told him what he had seen, and then Li Jinwang himself came to the riverside to have a look. He saw that Li Cunxiao was walking back and forth by the river, his hands clasped behind his back, and heard a roaring sound coming from the water.

Li Jinwang called out, and Li Cunxiao answered, "What is it you want?"

Li Jinwang said, "Why haven't you come to see me?"

Li Cunxiao answered, "It is not time yet. I'll come in about seven days."

"Why can't you come now? What is it you're doing?"

"I am making stone men and stone horses."

"May I see them?"

"You may," answered Li Cunxiao.

He took Li Jinwang to a cave, and showed him five stone men and five stone horses. They were already moving their limbs somewhat, but it was not possible for them to ride the horses yet. "Seven days from now, the horses will be just like live ones," said Li Cunxiao, "and then I will come to you!"

Li Jinwang thought, "This boy is cunning and dangerous!" and resolved to kill him.

Li Jinwang sent his twelve sons to seize Li Cunxiao and tear him to pieces by tying him to horses' tails. Li Jinwang's sons caught Li Cunxiao, attached ropes to his hands, feet, and neck, tied the other ends of these ropes to the tails of five horses, and began whipping the horses. Then Li Cunxiao pressed his hands and legs to his stomach and the horses couldn't move.

²⁹ Mount Iragu is on the spit between the Datong and Huang Rivers.

Li Jinwang then ordered five carts to be loaded with stones, Li Cunxiao tied to the carts and, again, tried to tear him to pieces. They couldn't tear him apart this time either. Li Cunxiao pulled the carts towards himself. After that, thunder roared and Li Cunxiao rose to the sky.

After some time passed, the rebel, Wang Yanzhang, attacked Li Jinwang, and he didn't have enough strength to repel the rebel. He said, "What a pity that Li Cunxiao is not here now and that he rose to the skies!"

At this moment Li Cunxiao showed himself in the sky saying, "I'm here!" And suddenly the heads of Wang Yanzhang's warriors started to fall off by themselves and topple to the ground.

LI JINWANG TWO³⁰

Li Jinwang had a son who never did anything. Li Jinwang chased him from their home, with the aim of having him go and learn some useful skill. Li Cunxiao went to the river that flows near Byang thang and started making people and horses out of clay. Later, a man called Wang Yanzhang attacked Li Jinwang, who didn't have enough strength to repel him. He said, "What a pity that I chased Li Cunxiao away!" At that moment, Li Cunxiao's soul appeared on the battlefield. Clay riders followed him, immediately stepped into the battle, and Wang Yanzhang's army was defeated.

LI JINWANG THREE³¹

There is a small town called Chuankou on the Shirongol land, and near it stands Mount Iragu. The Datong River flows between the two. Chuankou used to be a very busy place, with many merchants, and a big market. In the city lived the Shirongol *wang*, whose name was Li Jinwang. In those times, Chang'an was the capital of the Tang Dynasty. The ruler, who lived in Chang'an, sometimes gathered all the *wang* at his court.

Once Li Jinwang was invited to the emperor's palace. At that time, he got drunk, beat several minor officials, and smashed all the crockery. The ruler's envoy reported all this to the king, who angrily said that Li Jinwang was not a real *wang*, and exiled him. Li Jinwang was brought to the place where today's Chuankou stands.

In Zhili Province, to the north, they say that he was sent to a locality south of Kalgan,³² which is where the town of Xuanhua stands (forty *li* from Kalgan and 360 *li* from Beijing), which is also called Bayan Sume in Mongol. It was a poor land full of sand dunes where it was impossible to cultivate grain for bread making. When Li Jinwang and his son settled there, it started to rain heavily, flooding the country and covering the sand dunes in silt. Since that time, it became possible to plant bread cereals there. Some Chinese also came to live there, and Li Jinwang found himself with a group of subjects.

Li Jinwang had thirteen sons. One was his, and the others were all adopted. One day Li Jinwang went hunting and reached the city of Linchu, west of Beijing. Having reached a river, he saw a twelve-year-old boy herding sheep on the other bank. A tiger ran into his flock and killed a lamb. The boy grabbed the tiger by the back of its neck, pressed him to the ground, and choked him to death. Li

³⁰ Told by the old man Yanyar, Shirongol from Yangjia Village.

³¹ Told by Samt'andjimba.

³² [Today's Zhangjiakou, in northwestern Hebei Province.]

Jinwang shouted, "Hey, boy! Why did you kill the tiger? That was my tiger! I raised it!"

The boy Li Cunxiao answered, "And why did the tiger you raised eat the lamb that I raised? Is that a law?"

"Bring my tiger to my side of the river," Li Jinwang ordered Li Cunxiao.

The boy asked the *wang*, "How should I pass you the tiger? Should I do it quickly, or take my time?"

"Quickly, of course!" answered Li Jinwang.

Then the boy picked up the tiger and threw it over the river. The *wang* asked the boy, "Do you have parents?"

The boy answered that he had only a mother, no father.

Then Li Jinwang said, "Then you can be my son!" And so Li Cunxiao became Li Jinwang's adopted son. His strength equaled that of two tigers and nine bulls.

LI JINWANG FOUR³³

From Li Jinwang to the present, thirteen centuries have passed. His adopted son, Li Cunxiao, had the strength of two tigers and nine bulls.

³³ Told by a Shirongol from Shiana Village.

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SELECTED NON-ENGLISH TERMS

'a ཡ	Ba bOng chos rje འབྱຸງ ດົງ ດົງ
'Bras spungs ས୍ପྸୁଙ୍ଗ	Ba bzang ດ'ບັງ
'Bras spungs Sgo mang ས୍ପྸୁଙ୍ଗ ສ୍ଗୋ ມଙ୍ଗ	Ba rdzong ri lang ດ'ຣ ດ'ଙ୍ଗ ຮି ລଙ୍ଗ
'Bri ས୍ରି	Ba yan rdzong ດ'යା ດ'ଙ୍ଗ
'cham ཇଙ୍କମ	Badaoshan 八达山
'don chos spyod པ'ଡ଼ ດ'ଚୋ ດ'ସ୍ପ୍ୟୋଦ	bagua 八卦
'dul ba'i bkod gzhung rgyas pa ཉ'ଡୁଲ ବା'ଇ ବକ୍ତୁ ଗ୍ରୁଙ ର୍ଗ୍ୟା ପା	baihu 百户
'Dul ba'i mdo tsa ba ཉ'ଡୁଲ ବା'ଇ ମ୍ଦୋ ତ୍ସା ବା	Baima Si 白马寺
'Dzam gling spyi bsang ཉ'ତ୍ୟା ଗ୍ଲିଙ୍ଗ ସ୍ପ୍ୟାଇ ବସାଂ	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod ཉ'ତ୍ୟା ଗ୍ର୍ଵା ଗଂଙ୍ଗ ନାସ ବଜ୍ହେଦ ସ୍ରୋ ଯୋଦ	Ban de rgyal ດ'ବନ ດ'ର୍ଗ୍ୟାଲ
'e ren ཉ'ଇ ରେନ	Ban Guo 班果
'Gag rdo rtags ཉ'ଗା ର୍ଦୋ ର୍ତ୍ତଙ୍କ	Bang rgya ດ'ବନ ດ'ର୍ଗ୍ୟା
'gro ཉ'ଗ୍ରୋ	bankang 板炕
'Jigs med ye shes grags pa ཉ'ଜିଗ୍ ମେଦ ଯେ ଶେସ ଗ୍ରାଙ୍ଗ ପା	Bao Shiyumei 鲍十月梅
'Ju lag ཉ'ଜୁ ଲାଗ	Bao Sibehua 鲍四辈花
'tshogs gleng ཉ'ତ୍ୟା ଗ୍ଲେଙ୍ଗ	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ཉ'କୁ ཉ'ଜିଗ୍ ମେଦ	Baojia 保家
A khu Blo gros ཉ'କୁ ବ୍ଲୋ ଗ୍ରୋସ	Bazangou 巴藏沟
A lags Brag dkar tshang ཉ'ଲାଙ୍ଗ ବ୍ରାଗ ଦ୍କାର ତ୍ଶାଙ୍ଗ	Bāzhōu/ Bazhou 巴州
A mdo ཉ'ମ୍ଦୋ	bca' yig chen mo ດ'ବକ୍ତୁ ຍଯିଗ ଚେନ ମୋ
A myes Ba rdzong ཉ'ମ୍ୟେସ ବା ଔ'ର୍ଦ୍ଜଙ୍ଗ	Bcu ba'i lnga mchod ດ'କୁ ବା'ଇ ଲଙ୍ଗ ମ୍ଚୋଦ
A myes Btsan rgod ཉ'ମ୍ୟେସ ବତ୍ସାନ ର୍ଗୋ	Beijing 北京
A myes Gnyan chen ཉ'ମ୍ୟେସ ଗ୍ନ୍ୟାନ ଚେନ	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Benkanggou 本康沟
Āchái 阿柴	bgro gleng ດ'ବନ୍ଗ୍ଲେଙ୍ଗ
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang ཉ'ବିଙ୍କଙ୍ଗ; benkang 本康
An Liumei 安六梅	Bis ba mi pham ngag dbang zla ba ཉ'ବିସ ବା ମି ଫାମ ନ୍ଗା ଦଙ୍ଗ ତ୍ରା ବା
Anjia 安家	bka' ཉ'ବକ୍କା
Āxià 阿夏	bka' bcu ཉ'ବକ୍କା ବୁସୁ

Byams pa nor bu ཚྔମྟ དାନ୍ତୁ
 Byang chub ཚྔଙ୍ଗ པତୁ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 ව ད ད ད ད ད ད ད ད ད ད ད ད ད
 ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
 Byang du lhag pa ཚྔଙ୍ଗ ད ད ད
 Byang rar du spen pa ཚྔଙ୍ଗ ད ད ད
 Byang thang ཚྔଙ୍ଗ ད ད
 Bza' ri tshang ད ད ད ད
 bzlog pa ད ད ད
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཁ ཁ ཁ
 chab ril pa ཁ ཁ ཁ
 Cháhānménggǔ'ér 察罕蒙古尔
 chang ba lu ཁ ཁ ཁ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཁ ཁ ཁ ཁ ཁ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chilie 赤列
 Chinan Dewen Zanpu 赤南德温贊普
 Chinan Dewen 赤南德温
 Cho 'phrul ཁ ཁ ཁ
 Chongli 崇礼
 chos grwa ཁ ཁ
 chos grwa ba/ pa ཁ ཁ ཁ / ཁ
 chos lugs pa ཁ ཁ ཁ ཁ
 chos mtshams ཁ ཁ ཁ ཁ
 chos r(w)a ཁ ཁ ཁ
 chos rje ཁ ཁ
 Chos skor ཁ ཁ
 chos thog ཁ ཁ

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཁ ཁ ཁ ཁ ཁ
 ව ད ད ད ད ད ད ད ད ད
 ଶ ଶ ଶ ଶ ଶ ଶ ଶ ଶ
 chu bdag ཁ ཁ ཁ
 Chu bzang ཁ ཁ ཁ
 Chuanhuang Erlang 川 黄二郎
 Chuankou 川口
 Ci byed du song ཁ ཁ ཁ ཁ
 Ci si khe ཁ ཁ ཁ
 Cin ci dmag ཁ ཁ ཁ
 Co ne ཁ
 Cu'u hrin ཁ ཁ
 Cuī Yōnghóng 崔永红
 d+ha rma bu ti lba rta ཁ ཁ ཁ
 da das ཁ ཁ
 Daban 达坂
 Dádá 达达
 Daihai 岳海
 Dala 达拉
 dam bca' ཁ ཁ ཁ
 dam bca' chen mo ཁ ཁ ཁ
 Damajia 大马家
 Dámín 达民
 Dan tig ཁ
 dang po ཁ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya ཁ
 Dar rgya ri lang ཁ
 Darkhan, dar han ཁ
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪	<i>dkar yol</i> དྲାର୍ ཡୋଲ
<i>dbu mdzad</i> ད୍ୱା མ୍ୱାଦ	Dkon mchog bstan pa rab
<i>dbus gtsang</i> ད୍ୱା ཁ୍ୱାଙ୍	<i>rgyas</i> ད୍ୱା ཁ୍ୱାଙ୍ ཉକ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
Dbyen bsdums ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	Dkon mchog dar rgyas ད୍ୱା ཁ୍ୱାଙ୍ ཉକ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
<i>de'i phror gang len zhig tu long dgos babs la</i>	Dkon mchog skyabs ད୍ୱା ཁ୍ୱାଙ୍ ཉକ୍ ཁ୍ୱାଙ୍
<i>ltas nas longs</i> ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	<i>dkyus</i> ད୍ୱା ཁ୍ୱାଙ୍
<i>ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍</i>	Dmag dpon pi tsi ri lang ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
Deng Sangmei 邓桑梅	<i>dmag rt sed</i> ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
Deng Xinzhuangmei 邓新庄花	Dmar gtsang ད୍ୱା ཁ୍ୱାଙ୍
Dengjia 邓家	Dmar gtsang brag ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
Dga' ldan ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	Dmar gtsang rta chen po ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
Dga' ldan byams pa gling	Dme ད୍ୱା
<i>ର୍ତ୍ତା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍</i>	Dme shul ད୍ୱା ཁ୍ୱାଙ୍
Dga' ldan pho brang ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	Dngul rwa ད୍ୱା ཁ୍ୱାଙ୍
<i>dge ldan bstan 'bar ma'i dbu bskul</i>	Don 'grub ད୍ୱା ཁ୍ୱାଙ୍
<i>ba ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍</i>	<i>don rtogs pa</i> ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
Dge ད୍ୱା	Don yod chos kyi rgya mtsho ད୍ୱା ཁ୍ୱାଙ୍ ཉକ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
Dge ldan ད୍ୱା ཁ୍ୱାଙ୍	Dong Yongxue 东永学
Dge lugs ད୍ୱା ཁ୍ୱାଙ୍	Dongdanma 东丹麻
<i>dge skos</i> ད୍ୱା ཁ୍ୱାଙ୍	Donggou 东沟
<i>dge skul</i> ད୍ୱା ཁ୍ୱାଙ୍	Donghe 东和
Dgon lung ད୍ୱା ཁ୍ୱାଙ୍ (Rgulang, Guolongsi 郭隆寺,	Dongshan 东山
Erh-ku-lung, Yu-ning, Youning 佑宁)	Dongxiang 东乡
Dgon lung bca' yig chen mo ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	Dor bhi tis bang ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
Dgon lung byams pa gling ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	Dor rdo ད୍ୱା ཁ୍ୱାଙ୍
<i>dgon pa spyi</i> ད୍ୱା ཁ୍ୱାଙ୍	Dor sde ད୍ୱା ཁ୍ୱାଙ୍
<i>dgon pa'i sgrigs 'og tu yod do cog</i> ད୍ୱା ཁ୍ୱାଙ୍	Dor skad ད୍ୱା ཁ୍ୱାଙ୍
<i>ଶ୍ଵାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍</i>	Dor tis ད୍ୱା ཁ୍ୱାଙ୍
Dgra lha bcu gsum ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	Dou Guanbaonuer 窦官保女儿
Dgu ད୍ୱା	Dòu Wényǔ 窦文语
Dgu chu ད୍ୱା ཁ୍ୱାଙ୍	<i>dou</i> 斗
<i>dīdī</i> 的的	Doujia 窦家
<i>dka' bcu rab 'byams pa</i> ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	Dpa' ris ད୍ୱା ཁ୍ୱାଙ୍
<i>dka' bcu</i> ད୍ୱା ཁ୍ୱାଙ୍	Dpa' ris ba ད୍ୱା ཁ୍ୱାଙ୍
<i>dka' rab 'byams</i> ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍	Dpa' ris tshe ring don 'grub ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
<i>dka' ram</i> ད୍ୱା ཁ୍ୱାଙ୍	Dpal chen stobs rgyas ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍
<i>dka' rams</i> ད୍ୱା ཁ୍ୱାଙ୍	Dpal ldan bkra shis ད୍ୱା ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍ ཁ୍ୱାଙ୍

Dpal ldan dar rgyas བ୍ୟାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Dpal rtse rgyal བ୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Dpal snar thang gi bca' yig 'dul khrims dngos
 brgya 'bar ba'i gzi 'od [dang / rwa
 sgreng / dgon lung byams pa gling
 dgon ma lag bcas kyi bca' yig]
 ད୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 ସ୍ନାର ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 ସ୍ନାର ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Dpung nge ri lang ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Dri med yon tan ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 drug ba ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Dū Chángshùn 杜常顺
 Du Jinbaohua 杜金保花
 Duluun, Baiya 白崖
 Dung dkar ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Dung dkar blo bzang 'phrin las
 ର୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 dur mchod ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Durishidii, Duoshidai 多士代
 dus chen ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Duwa, Duowa 多哇
 Dwags po ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 E Shuangxihua, Nuo Shuangxihua 鄂双喜花
 E'érdān 额尔丹
 Ershisanhao 二十三号
 fala 法拉
 fan 帷
 Fangtuu, Qianbangou 前半沟
 Farishidin, Xingjia 星家
 Faxian 法显
 Fojiao 佛教
 Foorijang, Huoerjun 霍尔郡
 Fujia, Hulijia 胡李家
 g.yang ར୍ୱାଙ୍ଗ
 g.yang 'bod ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 G.yang can rdo rje ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ

g.yo sgyu'i sbyor ba ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 gab gzhags ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 gab gzhags na thong ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Gamaka 尔马卡
 Gan'gou, Gangou 甘沟
 ganda 干大
 Ganjia 甘家
 Gannan 甘南
 Gānsù, Gansu 甘肃
 Gansu xin tongzhi 甘肃新通志
 Gānsù-Qīnghǎi-Níngxià 甘肃-青海-宁夏
 Ganzhou 甘州
 Gaochang 高昌
 Gaodian 高店
 Gāozǔ 高祖
 Gar rtse sdong ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Gashari 尔沙日
 Gcan tsha ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Gcan tsha ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ, Jianzha 尖扎
 Gdugs dkar ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Ge sar ར୍ୱାଙ୍ଗ
 Ge sar dmag gi rgyal po ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Ge sar tshi me ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Gélètè 格勒特
 Gérilètú 格日勒图
 Glang dar ma ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 gling bsres ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 gling bsres ba ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 gling bsres dka' bcu ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Gling bza' thar mdo skyid ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 glo ར୍ୱାଙ୍ଗ
 Glu rol ར୍ୱାଙ୍ଗ
 gnas bdag ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 gnyan ར୍ୱାଙ୍ଗ
 Gnyan chen ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Gnyan po smad cha dmar can ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ
 Gnyan po'i sgar thog ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ ར୍ୱାଙ୍ଗ

Gnyan thog	噶尼穎	Guōlóng	郭隆
Gnyan thog 'brog	噶尼穎·俄	Guomari	郭麻日
Gnyan thog la kha	噶尼穎拉哈	Gushan	古鄯
Gnyan thog mkhar	噶尼穎·麻哈	Gusiluo	唃廝啰
Go bu me khrin	噶布密·克勤	Gyang bzhi	噶揚
Go bu me tu hu sun khrin	噶布密·突乎·孫·克勤	Gyen 'dzi ri lang	噶延·赤列·朗
go thang	噶當	Gyi ling mkhar	噶義·麻哈
Go'u sde	噶烏	Gza' brgyad	噶巴
Gol su	噶蘇	Gza' mchog	噶瑪
Gong sa rin po che	噶松·仁波切	gzhung las pa	噶明宗
gos sku	噶蘇	Ha Mingzong	哈明宗
Gru kha'i	噶烏	Hai Tao	海濤
grwa 'gyed	噶烏	Haidong	海東
grwa rgyun	噶烏	Hainan	海南
grwa skor	噶烏	Haixi	海西
grwa tshang bla ma	噶烏·班瑪	Haja, Hajia	哈家
Gsang bdag	噶桑	Halazhigou	哈拉直溝
Gsang phu	噶桑	Hami	哈密
gsar	噶	Hàn, Han	漢
Gser chen gzhung	噶色·堪·噶	Handi, Hantai	旱台
Gser khog	噶色	Hanyu Pinyin	汉语拼音
gser yig	噶色	Haomen he	浩門河
gser yig chen mo'i mtshan byang	噶色·仁·烏	Har gdong khang tshan	噶爾·噶爾
gtam dpe	噶當	Hara Bulog, Heiguan	黑泉
gtor ma	噶	Hé-Huáng	河湟
Guan Laoye	官老爷	Hé'ér	合兒
Guangdong	广东	Hè'ér	賀爾
Guanting	官亭	Hebei	河北
Guanyin Pusa	观音菩薩	Heidingga	黑頂溝
Guanzhong	官中	Heihu Linggunang	黑虎靈光
Guide	貴德	Heima Zushi	黑馬祖師
Guihuacheng	歸化成	Heishui	黑水
Guishe erjiang	龟蛇二將	Hejia	何家
Guisui-Suiyuan	歸綏綏遠	Helang Yexian	何朗業賢 ¹
Guō'érduo	郭爾朵	Henan	河南
Guō'érduo dīdī	郭爾朵的的		

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Jinbu, Junbu 军部	Kong Lingling 孔林林
Jindan dao 金丹道	Krang co hrin ཁྲଙ୍କୋ ཤ୍ରିନ
Jingning 静宁	Ku Yingchunlan 库迎春兰
Jinzimei 金子梅	Kun dga' bkra shis ཁྲଙ୍କ' དଗ୍ସ བ୍ରା ག୍ରିଷ
Jishi 积石	<i>kun slong</i> ཁྲଙ୍କ' ཤ୍ରେଂ
Jiutian Shengmu Niangniang 九天圣母娘娘	Kuòduān 阔端
<i>jo bo</i> ཁྲ୍ଲ	Kuxin, Huzichang 胡子场
<i>juan</i> 卷	<i>kyus</i> ཁྲ୍ଲ
Jughuari, Zhuoke 桌科	La ཁ
<i>ka bcu</i> ཁྲ୍ଲ བୁସୁ	La Erhua 喇二花
Ka dar skyid ཁྲଙ୍କ བ୍ରିତ୍ତିନ	La Nuer, Ernü 喇二女
<i>ka par nas bshad pa</i> ཁྲ୍ଲ བୁସ བ୍ରା ག୍ରାମ དପ	<i>lab rtse</i> ཁ୍ରେ ར୍ତ୍ୱେ
Ka rab ཁྲ୍ଲ རାବ	<i>Lailiao meiyou</i> 来了没有
<i>Kaile meiyou</i> 开了没有	Lajia 喇家
Kailu Jiangjun 开路将军	Lama Tangseng, Xuanzang 玄奘
Kan lho ཁྲ୍ଲ གୋ	Lamaguan 喇嘛官
Kanchow, Ganzhou 赣州	Langja, Langjia 浪加
<i>kang</i> 炕	Lanzhou 兰州
Kāngxī, Kangxi 康熙	Lǎoyā 老鴟
Kemuchuer Ling, Kemuchu Ling 克木楚岭	Laoyeshan 老爷山
<i>kha btags</i> ཁྲ୍ଲ བୁସ བ୍ରା, <i>hada</i> 哈达	<i>laozher</i> 老者
Khams ཁྲ୍ଲ ཆମସ	Laozhuang 老庄
Khenpo Ngawang Dorjee ཁྲ୍ଲ གୋ ག୍ରେ ག୍ରେ ག୍ରେ	Lashizi Kayari (Heidinggou 黑沟顶)
<i>khri ba bla brang</i> ཁྲ୍ଲ བୁସ བ୍ରା བୁସ	Lawa 拉哇
<i>khrid</i> ཁྲ୍ଲ	<i>lba</i> ཁ
Khu lung ཁྲ୍ଲ སୁନ୍ଦର	Lcags mo tshe ring ཁྲ୍ଲ བୁସ བ୍ରେ ཁ୍ରେ ར୍ତ୍ୱେ
<i>khyad chos</i> ཁྲ୍ଲ གୋ	Lcang skya ཁྲ୍ଲ ཟ୍ୱା
<i>Khyod gang la song rgyu</i> ཁྲ୍ଲ གୋ ག୍ରେ ག୍ରେ ག୍ରେ	Lcang skya rol pa'i rdo rje ཁྲ୍ଲ ཟ୍ୱା ག୍ରେ ཁ୍ରେ ར୍ତ୍ୱେ
<i>Khyod kha sang gang du song</i> ཁྲ୍ଲ གୋ ག୍ରେ ཁ୍ରେ ཁ୍ରେ	Ledu 乐都
<i>kla glo</i> ཁྲ୍ଲ ཁ୍ରେ	Lha babs ཁྲ୍ଲ ཁ୍ରେ
<i>kla klo</i> ཁྲ୍ଲ ཁ୍ରେ	<i>Lha btsun</i> Mthu stobs nyi ma ཁྲ୍ଲ ཁ୍ରେ ཁ୍ରେ ཁ୍ରେ
Klu 'bum tshe ring ཁྲ୍ଲ ཁ୍ରେ ཁ୍ରେ	<i>lha bzo ba</i> ཁྲ୍ଲ ཁ୍ରେ
Klu rol ཁྲ୍ଲ ཁ୍ରେ	Lha mo skyid ཁྲ୍ଲ ཁ୍ରେ
<i>klu rtsed</i> ཁྲ୍ଲ ཁ୍ରେ	<i>lha pa</i> , <i>Lha pa</i> ཁྲ୍ଲ ཁ
Klu'i ཁྲ୍ଲ ཁ୍ରେ	<i>lha rams pa</i> ཁྲ୍ଲ ཁ୍ରେ
<i>klu'u ri</i> ཁྲ୍ଲ ཁ୍ରେ	<i>lha rams pa dge bshes</i> ཁྲ୍ଲ ཁ୍ରେ
<i>Ko'u mol ri lang</i> ཁྲ୍ଲ ཁ୍ରେ ཁ୍ରେ	<i>lha rtsed</i> ཁྲ୍ଲ ཁ୍ରେ

Lha sa ལྷ་ས	<i>lkugs pa</i> རྒྱା
<i>lha'i sgrub thabs</i> ལྷའི རྒྱା མྱା	<i>lnga</i> རྒྱା
Lho nub du skra gcan རླྷ ནྙ ཉ ཁྲ ཁྲ ཁྲ	<i>Lnga mchod</i> རྒྱା ཁྲ ཁྲ
Lhor phur bu རླྷ ངྲ ཉ ཁྲ	<i>Lo brgya</i> རྒྱା ཁྲ
Li 李	<i>Lo lha</i> རྒྱା ཁྲ
li 里	<i>Lo</i> རྒྱା
Li Baoshou 李保寿	<i>Lo sar</i> རྒྱା ཁྲ
Li Cunxiao 李存孝	<i>long</i> རྒྱା
Li Dechun 李得春	<i>Long Deli</i> 隆德里
Li Fumei 李富梅	<i>longhu</i> 龙壶
Li Jinwang 李晋王 AKA, Li Keyong 李克用	<i>Lóngshuò</i> 龙朔
Li Jinwang 李晋王	<i>Longwang</i> 龙王
Li Lizong 李立遵	<i>Longwang duo de difang</i> Hezhou, Niangniang
Li Peng 李鹏	<i>duo de difang</i> Xining 龙王多的地方河州,
Li Qingchuan 李青川	娘娘多的地方西宁
Li Xiande 李贤德	<i>Lóngwù</i> 隆务
Li Xinghua 李兴花	<i>Longwu</i> 隆吾
Li Yaozu 李耀祖	<i>lta-tchinbu</i> Лта-чинбу
Li Yuanhao 李元昊	<i>Lǔ</i> 鲁
Li yul ལྷ རྒྱା	<i>Lu ba go go</i> རྒྱା ཁྲ ཁྲ
Li Zhanguo 李占国	<i>Lu Biansheng, Luban Shengren</i> 鲁班圣人
Li Zhanzhong 李占忠	<i>Lü Jinlianmei</i> 吕金莲梅
Li Zhonglin 李钟霖	<i>Lü Shengshou</i> 吕生寿
Li Zhuoma 李卓玛	<i>Lü Yingqing</i> 吕英青
liang 兩	<i>Lu Zhankui</i> 鲁占奎
Liangcheng 凉成	<i>Luantashi, Luanshitou</i> 乱石头
Liángzhōu, Liangzhou 凉州	<i>lugs srol</i> རྒྱା ཁྲ ཁྲ
Liǎodōng 辽东	<i>Lun hu khrin</i> རྒྱା ཁྲ ཁྲ ཁྲ
Liaoning 辽宁, 遼寧	<i>lung rigs</i> རྒྱା ཁྲ ཁྲ
libai si 礼拜寺	<i>Lǚshījiā</i> 鲁失夹
Lijia 李家	<i>Ma Fanglan</i> 马芳兰
Limusishiden, Li Dechun 李得春	<i>Ma Guangxing</i> 马光星
Lingle Huangdi 领乐皇帝	<i>Ma Guorui</i> 马国瑞
Lintao 临洮	<i>Ma gzhi dmag</i> རྒྱା ཁྲ ཁྲ ཁྲ
Liu Daxian 刘大先	<i>Ma Hanme, Ma Hanmo</i> 马罕莫
Liuja, Liujia 柳家	<i>Ma Jun</i> 马钧
Lizong 立遵	<i>Ma ling yis</i> རྒྱା ཁྲ ཁྲ

Ma Luguya 马录古亚	Mgo log ཡོ་ལྷ་
Ma ni skad ci, Manikacha ཡ་ནི་སྐད་ཅི	mi tshan ཡྷ་ཚନ
Ma Qiuchen 马秋晨	miao 庙
ma song ཡ་ສྔ	Miaochuan 邛川
Ma Taohua 马桃花	Mín 岷
Ma Tianxi 马天喜	ming btags byed mi ཡི་བྱାତ୍ଗୁ་མྵ
Ma Wei 鸣偉	ming btags pa ཡི་བྱାତ୍ଗୁ་པ
Ma Xiaochen 马晓晨	ming btags zur pa ཡི་བྱାତ୍ଗୁ་ཐྱྰ
Ma Xiuying 马秀英	Míng, Ming 明
Ma Youyi 马有义	Míng-Qīng 明清
Ma Yulan 马玉澜	Mínhé, Minhe 民和
Ma Zhan'ao 馬占鳌	Minzhu 民主
Majia 马家	minzu 民族
Majiazi 馬家子	mjug gi 'bul dar ཡྗྱྴ རྒྱྴ རྒྱྴ
man ngag ཡ་ངཱྀ	mgong rtogs rgyan ཡྷྱྴ རྒྱྴ རྒྱྴ
mao 毛	mnyam med rje btsun tsong kha pa chen pos mdzad pa'i byang chub lam rim chen mo'i dka' ba'i gnad rnames mchan bu bzhi'i sgo nas legs par bshad pa theg chen lam gyi gsal sgron ཡྷྱ རྒྱ རྒྱ རྒྱ ཆྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ ସྐ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ ସྐ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ ସྐ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ
Mao Qiaohui 毛巧晖	mo ba ཡྷྱ
Maohebu 毛荷堡	Mo Fangxia 莫芳霞
Maqang Tugun, Baiya 白崖	Mo Zicai 莫自才
mchod pa ཡକ୍ତ୍ତ	modaya 猫大爷
Mchod rten dkar po ཡକ୍ତ୍ତ རେଣ རକ୍ତ୍ତ	mtshan nyid bshad pa'i grwa ཡକ୍ତ୍ତ རେଣ རକ୍ତ୍ତ
Mchog sgrub mtsho ཡକ୍ତ୍ତ རୁଣ ཡକ୍ତ୍ତ	Mtsho sngon ཡକ୍ତ୍ତ
Mdo ཡྷ	Mtsho sngon po ཡକ୍ତ୍ତ རୁଣ
Mdo smad ཡକ୍ତ୍ତ རୁଣ	Mtsho snying ཡକ୍ତ୍ତ རୁଣ
Mdo smad chos byung ཡକ୍ତ୍ତ རୁଣ ཡକ୍ତ୍ତ རୁଣ	mu 亩
mdo smad kyi bshad grwa yongs kyi gtso bo dgon lung gi chos sde chen po ཡକ୍ତ୍ତ རୁଣ ସྐ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ རྒྱ	Myang 'dus ཡୁଣ
mdzod btags ཡକ୍ତ୍ତ རୁଣ	Na Chaoqing 那朝庆
mdzod thag ཡକ୍ତ୍ତ རୁଣ	na re ཡୁଣ
Ménggǔ'er 蒙古尔	Na thong ཡକ୍ତ୍ତ
Mengudzhu Менгу, джу, möngke zuu, muivggae jiu	
Menyuan 门源	
Mgar stong rtsan ཡଣ རକ୍ତ୍ତ རକ୍ତ୍ତ	
Mgar stong rtsan yul zung ཡଣ རକ୍ତ୍ତ རକ୍ତ୍ତ རୁଣ	
Mgo 'dug tsho ba ཡର୍ତ୍ତ རୁଣ ཡକ୍ତ୍ତ	

Potala	པོ་ཏ་ལ	rab 'byams	རୁବ୍ୟାମ୍
Puba	普巴	rab 'byams pa	རୁବ୍ୟାମ୍ ପା
Pudang, Pudonggou	普洞沟	Rab brtan rdo rje	རୁବ୍ୟାମ୍ ପୁତ୍ର ର୍ଦୋ ର୍ଜେ
Pudong	浦东	Rab kha	རୁବ୍ୟାମ୍ କା
Qaghuali, Chaergou	岔儿沟	Rab kha gru gtong	රୁବ୍ୟାମ୍ କା ଗ୍ରୁ ଗ୍ତଙ୍
Qangsa, Chunsha	春沙	rang bzhin gnas rigs	ରଙ୍ଗ ବ୍ଜିନ୍ ଗନ୍ସ ରିଗ୍
Qazi, Qiazi	卡子	rang nyid rgyal ba	ରଙ୍ଗ ନ୍ୟିଦ ର୍ଗ୍ୟାଲ ବା
Qi	祁	Rangdin, Longdong	ରଙ୍ଗଦିନ, ଲଙ୍ଗଦିନ
Qi Huimin	祁慧民	Rangghuali, Longyi	ରଙ୍ଗଗ୍ଲାଇ, ଲଙ୍ଗ୍ୟି
Qi Jianqing	祁建青	rangpi, niangpi	ରଙ୍ଗପି, ନିଙ୍ଗପି
Qi Tusi	祁土司	Rar du pa sang	ରାର ଦୁ ପା ସଙ୍ଗ
Qi Wenlan	祁文兰	Rar lhor mig dmar	ରାର ଲ୍ହୋ ମିଗ ଦମାର
Qi Zhengxian	祁正贤	rdo ram pa	ର୍ଦୋ ରାମ ପା
Qianhe	前河	Rdo rje 'jigs byed	ର୍ଦୋ ର୍ଜେ ଜିଗ୍ ବ୍ୟେଦ
qiānhùsuǒ	千户所	Rdo rje gdan	ର୍ଦୋ ର୍ଜେ ଗ୍ଦାନ
Qianjin	前进	rdung rgyug	ର୍ଦୁଂ ର୍ଗ୍ୟୁଗ
Qiānlóng	Qianlong	Reb gong	ରେବ ଗଂଗ
Qiao Dongmei	乔冬梅	Reb gong gnyan thog	ରେବ ଗଂଗ ଗନ୍ୟାନ ଥୋଗ
Qiao Shenghua	乔生华	Reb gong rgan rgya	ରେବ ଗଂଗ ରଗା ର୍ଗ୍ୟା
Qighaan Dawa, Baiyahe	白牙合	ren po che, rnbuqii, renboqie	ରେନ ପୋ ଚେ, ରନ୍ବୁକ୍ତି, ରେନ୍ବୋକ୍ତି
Qijia	祁家	ren	ରେନ
Qijia Laoye	祁家老爷	Renminbi	ରେନମିବି
Qilián, Qilian	祁连	Rgan rgya	ରେଣା ର୍ଗ୍ୟା
Qiliao! Sanliao!	去了! 散了!	Rgulang, Dgon lung	ର୍ଗୁଲାଙ୍, ଦ୍ଗୋନ ଲୁଙ୍
Qín	秦	Guolong	ଗୁଲାଙ୍, ଯୁ-ନିଙ୍, ଯୁନିଙ୍
Qīng, Qing	清	rgya	ର୍ଗ୍ୟା
Qingdao	青岛	Rgya bza' kong jo	ର୍ଗ୍ୟା ବ୍ଜା' କଂଜ ଜୋ
Qinghai yiyao weishengzhi	青海医药卫生志	Rgya gar rdo rje gdan	ର୍ଗ୍ୟା ଗାର ର୍ଦୋ ର୍ଜେ ଗ୍ଦାନ
Qīnghǎi, Qinghai	青海	Rgya hor	ର୍ଗ୍ୟା ହୋର
Qinghaihua	青海话	Rgya tshang ma	ର୍ଗ୍ୟା ତ୍ଶାଙ୍ ମା
Qinghaisheng Fangyizhan	青海省防疫站	Rgyal sras	ର୍ଗ୍ୟାଲ ସ୍ରାସ
qingkuo	青稞	Rgyal sras 'Jigs med ye shes grags	ର୍ଗ୍ୟାଲ ସ୍ରାସ ଜିଗ୍ ମେ ଯେ ଶେ ଗ୍ରାଙ୍
Qinglong Tianzi	青龙天子	pa	ପା
Qingming	清明	Rgyal sras Don yod chos kyi rgya mtsho	ର୍ଗ୍ୟାଲ ସ୍ରାସ ଡନ ଯୋଦ ଚୋସ କ୍ୟା ର୍ଗ୍ୟା ମତ୍ଶ୍ବୋ
Qingyun	庆云	rgyug	ର୍ଗ୍ୟୁଗ
Quurisang Srishiji, Huayuansi	花园寺	Rgyal sras rin po che	ର୍ଗ୍ୟାଲ ସ୍ରାସ ରିଙ୍ ପୋ ଚେ
Ra	𠂇		

<i>rgyugs</i> 壬	<i>rtsis bzhag gi rgyugs</i> 壴·壘·壘·壘
<i>rgyugs len pa</i> 壬·壘·壘·壘	<i>rtsod grwa</i> 壴·壘
Ri lang 壴·壘	<i>rtsod zla</i> 壴·壘
Ri lang bcu gnyis 壴·壘·壘·壘	<i>sa</i> 壴
Ri stag 壴·壘	<i>sa bdag</i> 壴·壘
<i>rigs</i> 壴	<i>Sa bdag sog po ri lang</i> 壴·壘·壘·壘·壘·壘
<i>rigs lam pa</i> 壴·壘·壘	<i>sa dpyad pa</i> 壴·壘
<i>rigs lung byed mkhan</i> 壴·壘·壘·壘·壘	Salar, Sala 撒拉
Rin chen sgrol ma 壴·壘·壘·壘	San'erjia 三二家
<i>ris med</i> 壴·壘	Sānchuān, Sanchuan 三川
Riyue Dalang 日月大郎	Sānchuān Tǔzú 三川土族
<i>rjes gnang</i> 壴·壘	Sānchuānsīlǐ 三川四里
<i>rka</i> 壴	Sandohe 三道河
Rka gsar 壴·壘	Sangjie Renqian 桑杰仁谦
Rka gsar dgon dga' ldan 'dus bzang chos gling 壘·壘·壘·壘·壘·壘·壘·壘·壘	<i>Sde ba chos rje</i> 壴·壘·壘
<i>rlung rta</i> 壴·壘	<i>Sde srid</i> Sangs rgyas rgya mtsho 壘·壘·壘
Rma chu 壴	Se ra 壴
Rma chu'i rab kha dngul ri'i sa bzang gri spyod rab kha 壴·壘·壘·壘·壘·壘·壘	Sems mtsho 壴·壘
Rma lho 壴	Sems nyid, <i>sems nyid</i> 壴·壘
RMB, Renminbi 人民币	Sems nyid sprul sku bstan 'dzin 'phrin las rgya mtsho 壴·壘·壘·壘·壘·壘·壘·壘
<i>rnam 'grel</i> 壴·壘	<i>sen chugs</i> 壴·壘
<i>rnam gzhag</i> 壴·壘	Seng ge gshong 壴·壘·壘
Rnam rgyal 壴·壘	<i>sgar</i> 壴
<i>rnbuqii, rin po che</i> 壴·壘·壘·壘	Sgar thog 壴·壘
仁波切	Sgo dmar 壴·壘
Rong bo 壴	Sgo dmar G.yang mo tshe ring 壴·壘·壘·壘·壘·壘
Rong bo nang so 壴·壘·壘	Sgo mang 壴·壘
Rong zom 壴·壘	Sgo mang grwa tshang 壴·壘·壘·壘
<i>ronghuafugui</i> 荣华富贵	Sgrol ma 壴·壘
Rta 'gying 壴·壘	<i>sgrub sde</i> 壴·壘
<i>rta chen po</i> 壴·壘·壘	Sha bar chos rje 壴·壘·壘
Rta mgrin 壴·壘	Sha bar nang so 壴·壘·壘
<i>rtag gsal khyab</i> 壴·壘·壘·壘	Sha Delin 沙德林
<i>rtsam pa</i> 壴·壘	Sha Heshang 沙和尚
Rtse khog 壴·壘	Shaanxi, Shānxī 陕西

shags ngan	西藏	Sichuan	四川
Shahai	沙海	skabs bzhi pa	អាសារពិស
Shānběi	陕北	Skal bzang thub bstan 'phrin las rgya mtsho	អាសារិយេសាត្រក្រុង
Shancheng	山城		អាសារិយេសាត្រក្រុង
Shandong	山东		អាសារិយេសាត្រក្រុង
Shanghai	上海		អាសារិយេសាត្រក្រុង
Shangzhai	上寨	Sko tshi me	អូតិមេ
Shānxī, Shanxi	山西	skor ru	អូរុ
Shanzhaojia	山赵家	skra ka	អូកា
Shanzhou	鄯州	skra phab	អូរប
Shao Yundong	邵雲東	Sku 'bum	អូរូម
Shaowa	勺哇	Sku 'bum byams pa gling	អូរូមបូយោមាប៉ូលុំ
Shar Bla ma	扎拉	Skya rgya, Jiajia	កាហុយ, ខាងការ
shar		Skyabs 'gro	អូនុយ
Shatangchuan	沙塘川	Skyid shod sprul sku	អូិិដស្រុបស្រុក
Shdanbasang, Shijiamoni	释迦摩尼	skyor	អូរុ
Shdangja, Dongjia	东家	skyor dpon	អូរុស៊ុង
Shdara Tang, Dalantan	达拉滩	Smad pa	អូនុយ
shen jian	神剑	smad phyogs	អូនុយស៊ុង
shenfu	神甫	smeen, Sier	ពិស់
sheng	升	Smeen, Ximi	គិតិ
Shenjiao	教神	Smin grol	អូនុយ
sheqi	蛇旗	Smin grol no min han	អូនុយនៅមិនមែន
Shgeayili, Dazhuang	大庄	Smon lam, smon lam	អូរុស៊ុង
Shi Cunwu	师存武	smyung gnas	អូនុយស៊ុង
Shi'er Wei Zushi	十二位祖師	sna tshogs 'di	អូរុស៊ុង
shibei	石碑	sngags 'chang	អូនុយស៊ុង
Shina	史纳	sngags pa	អូនុយស៊ុង
Shing bza'	狮子	Snying bo rgyal	អូនុយស៊ុង
Shíyá	石崖	Snying mo	អូនុយស៊ុង
sho ma	狮子	Snying rje tshogs pa	អូនុយស៊ុង
shor ba	树	Sog	អូនុយស៊ុង
shuang xi	双喜	Sog rdzong	អូនុយស៊ុង
Shuangma Tongzi	双马童子	Sog rgya	អូនុយស៊ុង
Shuangshu	双树	sog yul	អូនុយស៊ុង
Shuilian Dong	水帘洞	Song Ying	宋颖
Shuimogou	水磨沟	song	អូនុយស៊ុង

Songchang Suzhun (Sizhun?) 峒昌廝均	Tangraa, Tangla 塘垃
Songduo 松多	Tangseng 唐僧
Songjia 宋家	<i>thal 'phen</i> ལྷ་འཕຑ
Songpan 松潘	<i>thal 'phreng</i> ལྷ་འཕྲ୍ଙ
Songrang, Xunrang 逊让	<i>thal srog</i> ལྷ་ສྲ୍ଗ
Spun zla hor gyi rgyal po ལྷ་ଶ୍ଵର୍ଗ རྗ୍ୟାଲ དୋ	<i>thal zlog</i> ལྷ་ଶ୍ଵର୍ଗ
<i>spyi jog</i> ལྷୀ རେଣ	<i>thang ka</i> ལྷା
<i>spyi rdzas</i> ལྷୀ རେଣ	<i>theb</i> ལେ
<i>srang</i> ལ୍ହା	<i>Ther gang nyi wi</i> ིେର ལྷା ད୍ରିଷ୍ଟି
<i>srol</i> ལ୍ହା	<i>ther gang nyi wi na thong</i> ིେର ལྷା ད୍ରିଷ୍ଟି རେଣ
Srong btsan sgam po ལྷା ལ୍ହା རେଣ རେଣ	<i>Thu me lun</i> ལ୍ହେ ལ୍ହୁ
<i>srung ma</i> ལ୍ହୁ	<i>Thu'u bkwan</i> ལ୍ହୁ ལ୍ହୁ
Stag gzig nor gyi rgyal po ལྷା ལ୍ହା རେଣ རେଣ	<i>Thu'u bkwan blo bzang chos kyi nyi ma</i> ལ୍ହୁ ལ୍ହୁ ལ୍ହୁ ལ୍ହୁ ལ୍ହୁ ལ୍ହୁ
Stag lha rgyal ལྷା ལ୍ହା རେଣ	<i>thun mong ma yin pa</i> ལ୍ହୁ ལ୍ହୁ ལ୍ହୁ ལ୍ହୁ
Stobs ldan ལ୍ହୁ ལ୍ହୁ	<i>thun mong pa</i> ལ୍ହୁ ལ୍ହୁ
Su Shan 苏珊	<i>Tianjia</i> 田家
Sughuangghuali, Suobugou 索卜沟	<i>Tianjin</i> 天津
<i>suitou</i> 岁头	<i>tianqi</i> 天旗
Suiyuan 綏遠	<i>Tiantang</i> 天堂
Sum pa ལ୍ହୁ ལ୍ହ	<i>Tianyoude</i> 天佑德
Sum pa mkhan po Ye shes dpal 'byor ལ୍ହୁ ལ୍ହ ལ୍ହ ལ୍ହ ལ୍ହ ལ୍ହ	<i>Tiānzhù, Tianzhu</i> 天助
Sun Wukong 孙悟空	<i>To'u pa tsi</i> ལ୍ହୁ ལ୍ହ
Sunbu, Songbu 松布	<i>Tongren</i> 同仁
Suojie Longwang 锁脚龙王	<i>tongzi</i> 筒子
Suojie Ye 锁脚爷	<i>tsakra beu gsum gyi sngags blzog</i> ལ୍ହୁ ལ୍ହ ལ୍ହ ལ୍ହ ལ୍ହ ལ୍ହ
Suonan 索南	<i>tsampa, rtsam pa</i> ལ୍ହ ལ୍ହ
Suonan Cuo 索南措	<i>tsha bzed</i> ལ୍ହ ལ୍ହ
Suzhou 苏州	<i>tsha gad</i> ལ୍ହ ལ୍ହ
Suzhou Xinzhi 苏州新志	<i>tsha gra</i> ལ୍ହ ལ୍ହ
tA si ལ୍ହ ལ୍ହ	<i>Tsha lu ma byin gi song</i> ལ୍ହ ལ୍ହ ལ୍ହ ལ୍ହ
Ta'er si 塔尔寺	<i>Tsha lu ma ster gi song</i> ལ୍ହ ལ୍ହ ལ୍ହ ལ୍ହ
Taishan 泰山	<i>tsha ri</i> ལ୍ହ ལ୍ହ
Taizi 台子	<i>tsha</i> ལ୍ହ
Tang Xiaoqing 汤晓青	<i>tsha rting</i> ལ୍ହ ལ୍ହ
Táng, Tang 唐	<i>tshab grwa</i> ལ୍ହ ལ୍ହ
<i>tangka</i> 唐卡, <i>thang ka</i> ལྷା	

<i>tshad ma sde bdun</i> ཁ་ས་ස་	Tǔzú, Tuzu 土族
<i>tshang</i> ཁ	Tuzuyu 土族语
Tshe hrin yan ཁྱିଣྡྱ	Walighuan (Bagushan 巴古山)
Tshe ring ཁྱିଙ	Wang, <i>wang</i> 王
Tshe ring don 'grub ཁྱିଙྡྱ གྲྔ	Wang chen khri ཤླྔକྱି
Tshe ring skyid ཁྱିଙྡྱ གྲྔ	Wang Dongmeihua 王冬梅花
<i>tshi me</i> ཁྱି	Wang skyA ཤླྔଶ୍ଚ
<i>tshig nyen</i> ཁྱିଣྡྱ	Wang Tusi 汪土司
<i>tshig sgra rgyas pa</i> ཁྱିଣྡྱ ཁྱିଣྡྱ	Wang Wenyan 王文艳
<i>tsho ba</i> ཁྱି	Wang Yanzhang 王彦章
Tsho ཁ	Wang Yongqing 王永庆
Tsho kha ཁྱା	Wáng Yúnfēng 王云风
<i>tshogs</i> ཁྱା	Wangjia 王家
<i>tshogs lang</i> ཁྱା ཁྱା	Wànli 万历
<i>tshogs langs lugs bzhin</i> ཁྱା ཁྱା ཁྱା ཁྱି	Wanzi 湾子
Tshwa mtsho ཁྱା ཁྱା	Wǎqúsīlǐ 瓦渠四里
Tsi tsong ཁྱି ཁྱି	Weisheng jihuashengyuju 卫生计划生育局
Tso ri ri lang ཁྱି ཁྱି ཁྱା	Wēiyuǎn, Weiyuan 威远
Tso shi ri lang ཁྱି ཁྱି ཁྱା	Wen Xiangcheng 文祥呈
Tsong kha ཁྱା	Wen Xiping 文喜萍
Tsong kha pa ཁྱା ཁྱା, Zongkaba 宗喀巴	Wenbu 温逋
<i>tszurhaitchi</i> ལྔྔର୍ହାଇଚି	Wencheng Gongzhu 文成公主
Tǔ, Tu 土	Wenjia 文家
Tǔdá 土达	Wentan Liaowang 文坛瞭望
Tūfān, Tufan 吐蕃	Wu Jielun 吴解勋
Tughuan, Tuguan 土官	Wu Lanyou 吴兰友
Tughuan Nengneng, Tuguan Niangniang 土官 娘娘	Wughuang, Bahong 巴洪
Tughuangang, Tuguanshan 土官山	Wujia 吴家
Tūhún 吐浑	Wulan 乌兰
Tuìhún 退浑	Wushi 五十
Tǔmín, Tumin 土民	Wushi 梧释
Tuoba Yuanhao 拓跋元昊	Wushi xiāng 五十乡
Türén, Turen 土人	Wutun 吾屯
<i>tūsī, tusi</i> 土司	Wutun 五屯
Tutai 土台 (Sujia 苏家?)	Wuyangbu 威远堡
Tūyùhún, Tuyuhun 吐谷浑	Wuyue Dangwu 五月当午
	Wuyue Duanwu 五月端午

Xanjang, <i>xanjang</i> , Shancheng, <i>shancheng</i> 山城	Xue Wenhua 薛文华
Xi'an 西安	Xunhua 循化
Xia 夏	Yá'er 崖尔
Xia Guo 夏国	Yan Guoliang 闫国良
Xiahe 夏河	Yáng 杨
Xiakou 峡口	Yang Chun 杨春
Xianbei 鲜卑	Yang lji tsho ba ཡང་ලྐྱ བ
Xianrenmin weishengyuan 县人民卫生院	Yang Xia 杨霞
Xianrenmin yiyuan 县人民医院	Yangda, Changshoufo 长寿佛
Xiaosi 小寺	Yangja, Yangjia 杨家
Xibu dakaifa 西部大开发	Yangjia 杨家
Xie 谢	Yangtou Huhua 羊头护化
Xie Yongshouhua 谢永寿花	Yangzi, Changjiang 长江
Xiejia 谢家	Yar klung tsang po ཡར་ ཀླུང་ བ
Xiela 协拉	Yar sko tsho ba ཡར་ གླྷ བ
Xiera, Xiela 协拉	Yar sko ཡර གླྷ
Xifan 西番	Ye su khe ཡྺ ཟୁ ག
Xikouwai 西口外	Yí 夷
Xin 辛	Yi Lang 衣郎
Xin Youfang 辛有芳	<i>yig cha gsar ba</i> ཡିଗ ଚା ଗସର ବା
Xing Haiyan 邢海燕	<i>yig rgyugs</i> ཡିଗ ର୍ଗ୍ୟଗ୍ସ
Xing Quancheng 星全成	Yigongcheng 移公城
Xing Yonggui 邢永贵	Ying Zhongyu 应忠瑜
Xing'er 杏儿	Ying Zihua 英子花
<i>xingfu</i> 幸福	Yīngzōng 英宗
Xīníng, Xining 西宁, 西寧	<i>yinyang</i> 阴阳
Xining Zhi 西宁志	Yomajaa, Yaomajia 姚麻家
Xinjia 辛家	Yon tan 'od ཌྷྱ ལ ཉ ད
Xinxia 辛峡	Yon tan rgya mtsho ཌྷྱ ལ ཉ ར୍ଗ ཙ ཡ མ ཙ བ
Xiu Lianhua 绣莲花	Yǒngchàng 永昌
Xiwanzi 西灣子	Yǒngdèng 永登
Xiyingzi 西营子	Yǒnglè, Yongle 永乐, 永樂
Xu Xiufu 徐秀福	Yongning 永宁
Xuangwa, Beizhuang 北庄	Yongzheng 雍正
Xuanhua 宣化	Yòuníng 佑宁
Xuanzang 玄奘	Youning si 佑寧寺
Xuānzōng 宣宗	Yuan, <i>yuan</i> 元

yue 月

Yul shul ཡུལ་ཤོལ

yul srol ཡུལ་ສྒྲོལ

Yun ci dmag ཌྷྙ ཚ ད ཡ མ

Zan Yulan 答玉兰

Zanza 答扎

zao 枣

zaoren 枣仁

Zeku 泽库

Zelin 泽林

zha ngo མ ག

zhal ngo མ ག

Zhalute 扎鲁特

Zhang blon bzhi མ ག བ ཚ ས ཤ

Zhang Chongsunhua 张重孙花

Zhāng Dézū 张得祖

Zhang Xiang 张翔

Zhang Xihua 张喜花

Zhang Yinghua 张英花

Zhang Yongjun 张永俊

Zhangjiakou 张家口

Zhao Guilan 赵桂兰

Zhao Jinzihua 赵金子花

Zhao Xiuhua 赵秀花

Zhao Xiulan 赵秀兰

Zhao Yongxiang 赵永祥

Zhaomuchuan 赵木川

Zhejiang 浙江

zhihui qianshi 指揮僉事

Zhili 直隶

Zhong Jingwen 钟进文

Zhong Shumi, Zhang Shumei 张淑梅

zhongdouju 种痘局

Zhu Bajie 猪八戒

Zhu Changminghua 朱长命花

Zhu Chunhua 朱春花

zhu dar མ ད

Zhu Ernuer, Ernü 朱二女

Zhu Guobao 朱国宝

Zhu Haishan 朱海山

Zhu Jinxiu 朱金秀

Zhu Xiangfeng 朱向峰

Zhu Yongzhong 朱永忠

Zhuang Xueben 庄学本

Zhuānglàng 庄浪

Zhujia 朱家

Zhuoni 卓尼

Zi ling ཡ ས ཏ

zla ba dang po'i drug ba gnyis kyi nyin gsum

gyi ring la ཡ ས ཏ ས ས ས ས ས

zla po byed ཡ ས ཏ

Zo wi ne ni ཡ ས ས

Zongge 宗哥

Zonggecheng 宗哥城

zongjia 天子

zur skol ཡ ས

Zushi 祖师